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## Characteristics and Qualities of the Capricornian

In an ancient astrological treatise which has never yet seen the light of day but which will be someday discovered when the right time has arrived, the relation between the horned animals of the Zodiac is thus described:

"The Ram, the Scapegoat, and the sacred Goat are Three in One and One in Three. The Ram becomes the second and the second is the third. The Ram that breeds and fertilises all; the Scapegoat, in the wilderness, redeems that all; the sacred Goat that merges in the Unicorn and lifts impaled upon his golden horn the vanquished form — in these the mystery lies hid."

... Cancer admits the soul into the world centre which we call Humanity. Capricorn admits the soul in to conscious participation in the life of that world centre which we call the Hierarchy.

... A study of the characteristics and qualities of the man who is born in the sign Capricorn will reveal a great deal anent the human family because the Capricornian can express all the worst of which a man is capable and all the best. It is a sign of extremes, and this because at the time there were only ten planets, Capricorn was the first on the ordinary wheel and the last on the reversed wheel. This is obvious. Esoterically, all World Saviours and Sun Gods are born in Capricorn but also the very worst type of man — hard, materialistic, cruel, proud, selfishly ambitious and egoistic. The head rules the heart in such cases, whereas in the perfect example of the influences of Capricorn, head and heart are perfectly balanced.

The key words upon the ordinary wheel are, "And the Word said: Let ambition rule and let the door stand wide." Here we have the key to the evolutionary urge, to the secret of rebirth and of that word which reverberates from Cancer to Capricorn... ambition urges him on from life to life until he has discovered the worthlessness of all earthly gratification... until finally the moment arrives when a true sense of reality supersedes both earthly and spiritual ambition. The man can then say with truth "Lost am I in light supernal, yet on that light I turn my back." For him there remains now no goal but service.

*The Tibetan*

*Esoteric Astrology pp. 155 et seq.*



*The Labours of Hercules*By  
Alice A. Bailey*No. X. The Slaying of Cerberus**Guardian of Hades**(Capricorn, December 23rd-January 20th)**The Myth*

"The light of life must now shine forth within a world of dark," the Great Presiding One declared. The Teacher understood.

"The son of man who is also the Son of God must pass through Gate the Tenth," he said. "Within this very hour Hercules shall venture forth."

When Hercules stood face to face with him who was his guide, the latter spoke:

"A thousand dangers you have braved, O Hercules," the Teacher said, "and much has been achieved. Wisdom and strength are yours. Will you make use of them to rescue one in agony, a prey to vast and unrelenting suffering?"

The Teacher gently touched the forehead of Hercules. Before the latter's inner eye a vision rose. A man lay prone upon a rock, and groaned as if his heart would break. His hands and legs were shackled; the massive chains that bound him were tied to iron rings. A vulture, fierce and bold, kept pecking at the prostrate victim's liver; in consequence, a trickling stream of blood flowed from his side. The man uplifted his manacled hands and cried out for help — but his words echoed vainly in the desolation, and were swallowed by the wind. The vision faded. Hercules stood, as before, at the side of his guide.

"The shackled one whom you have seen is called Prometheus," the Teacher said. "For ages has he suffered thus, and yet he cannot die, being immortal. From heaven he stole the fire; for this he has been punished. The place of his abode is known as Hell, the domain of Hades. Unto Prometheus, O Hercules, you are asked to be a saviour. Go down into the depths, and there upon the outer planes, release him from his suffering."

Having heard and understood, the son of man who was also a Son of God, embarked upon his quest, and passed through Gate the Tenth.

Downward, ever downward, did he travel into the binding worlds of form. The atmosphere grew stifling, the darkness steadily more intense. And yet his will was firm. This steep descent continued long and long. Alone, yet not all alone, he wandered on, for when he sought within he heard the silvery voice of the wisdom-goddess, Athena, and the strengthening words of Hermes.

At length he came to <sup>130.</sup> that dark, envenomed river called the Styx — a river that the souls of the deceased must cross. An obolus or penny had to be paid to Charon, the ferryman, that he might take them to the other side. The somber visitor from earth affrighted Charon, and forgetting the fee, he ferried the stranger across.

Hercules at last had entered Hades — a dim and misty region where the shades, or better said, the shells of those departed flitted by.

When Hercules perceived Medusa, her hair entwined with hissing snakes, he seized his sword, and thrust at her, but struck naught save empty air.

Through labyrinthine paths he threaded his way until he came to the court of the king who ruled the underworld — Hades. The latter, grim and stern, with threatening mien, sat stiffly on his jet-black throne as Hercules approached.

“What seek you, a living mortal in my realms?” Hades demanded.

Hercules said, “I seek to free Prometheus.”

“The path is guarded by the monster Cerberus — a dog with three great heads, each of which has serpents coiled about it,” Hades replied. “If you can conquer him with your bare hands — a feat no one has yet performed — you may unbind the suffering Prometheus.”

Satisfied with this response, Hercules proceeded. Soon he saw the triple-headed dog, and heard its piercing bark. Snarling, it sprang upon him. Grasping the primary throat of Cerberus, Hercules held it in his vice-like grip. Goaded to frenzied fury, the monster thrashed about. At length, its strength subsiding, Hercules mastered it.



This done, Hercules went on, and found Prometheus. Upon a slab of stone he lay, in agonizing pain. Quickly Hercules then broke the chains, and set the sufferer free.

Retracing his steps, Hercules returned as he had come. When once again he reached the world of living things, he found his Teacher there.

"The light now shines within the world of dark," the Teacher said. "The labour is achieved. Rest now, my son."

F.M.

## Prologue

The sign of Capricorn, says the Tibetan, is one of the most difficult signs about which to write and is the most mysterious of all the twelve. So we have found it. Even the symbol of the sign has never been correctly drawn, we are told, because its correct delineation would produce an inflow of force that would be undesirable; also this symbol is sometimes called the "signature of God".

At the foot of the mountain the Goat seeks for nourishment in arid places — the materialist. The Scapegoat on the way up finds the flowers of attained desire, each with its own thorn of satiety and disillusionment. At the top of the mountain the Sacred Goat sees the vision and the initiate appears. In other writings the symbols are the Goat, the Crocodile and the Unicorn.

One myth puts the emphasis on the descent into hell to free humanity (in the figure of the tortured Prometheus). Another deals more with Cerberus, some slaying him, others bringing him up to earth. We submit these variations for the reader's consideration of their spiritual significance.

One remembers that the Christed Jesus "descended into hell" according to the Creed. Why? Surely because his all inclusive love covered the so-called "lost souls", since we are told that the Christ broods over humanity till the last little one shall have come home.

And who are we to interpret the "signature of God?" With humility we submit these points for pondering. We are told that it is on his knees that the Capricornian offers heart and life to the soul and only then, when self-initiated, can he be trusted with the secrets of life and the higher powers.

A.P.

## *Interpretation of the Labour in Capricorn*

There are two gates of dominant importance — Cancer into what we erroneously call life, and Capricorn, the gate into the spiritual kingdom. Cancer, the gate we pass through when we imprison life in form; Capricorn, the gate through which we finally pass when we no longer identify ourselves with the form side of existence but become identified with the spirit. This is what it means to be initiate.

An initiate is a person who is no longer placing his consciousness in his mind or desires, or physical body; he can use these if he chooses, and he does, to help all humanity but that is not where his consciousness is focussed. He is focussed in what we call the soul, which is that aspect of ourselves which is free from form. It is in soul consciousness that we eventually function in Capricorn, know ourselves to be initiates and enter upon two great universal signs of service to humanity. For it is interesting that in Aquarius we are dealing symbolically with animals in bulk, since in that sign Hercules has the job of cleaning out the Augean stables — his first work as a world disciple. But in Pisces he captures, not the bull, but all of the oxen, carrying into our consciousness the idea of the universality of world work, of group consciousness, of universal consciousness and of universal service.

If you were born in the sign Capricorn please do not get the idea that you are an initiate. We should lay emphasis on a sense of proportion and the status of evolution. Aspirants either suffer from an inferiority complex that makes them feel it is not possible to do anything, or they have an exaggerated idea of their importance; they have a touch of soul consciousness but only a tiny touch, which they think is the whole thing and they become inflated. This shows no sense of proportion.

This sign symbolizes the third initiation, the first of the major initiations. In Matthew 17 we read that Christ took three disciples, Peter, James and John up into a high mountain and was transfigured before them. They fell on their faces and Peter said "Let us build three huts". In Hindu philosophy this is called "Initiation of the man who builds his hut." Peter, a rock, or a foundation, is the symbol of the physical body. James, the deceiver, symbolizes the emotional nature, the source of all glamour. John symbolizes the mind, the name meaning, "The Lord has spoken." There you



have the symbolism of three aspects of the personality, on their faces before the glorified Christ, in Capricorn at His transfiguration.

### *Meanings of the Sign*

This is the sign of the goat; it is a superhuman sign, a universal and impersonal sign. All of the labours of Hercules heretofore have been concerned with his own liberation. Now we enter upon three signs that have no relation to his personal achievements. He is free. He is an initiate, a world disciple. He had passed round and round the Zodiac, learned all the lessons of the signs and climbed the mountain of initiation; he has undergone transfiguration; he is perfectly free and so can work universally on labours that have no relation to himself whatsoever. He works as a superhuman being in a human body. The great stages of development upon the path of expansion, which we call initiations are recorded in the brain and *will not be told to you by someone else*. I never met a true initiate who was willing to admit that he was one — never. The hall mark of the initiate is silence. Capricorn is a sad sign, it is the sign of intense suffering and loneliness, for these also are marks of the initiate.

Impersonality is based upon a fundamental personality achievement. You must have been tremendously attached before you can know the meaning of impersonality. That is a paradox but there is no achievement in being impersonal if there is no temptation to be personal. The impersonality we must develop is an expansion of the personal love we have for an individual, our family, our circle of friends, into exactly the same attitude for humanity, but it has nothing to do with sentimentality. We can love all mankind because we know the meaning of personal love and we must give the same love to everybody that we have given to the individuals close to us. Impersonality is not shutting yourself off, putting up walls; it is loving everyone because we are able to see people as they truly are with their faults, their failings, their achievements, everything that goes to make them what they are and, seeing them clear eyed, to love them just the same. In the Rules of the Road it is written: "Each sees and knows the villainy of each. And yet there is, with that great revelation, no turning back, no spurning of each other". That is the condition to be attained in Capricorn. That which we have to develop does not come by hardening the heart nor by tremendous detachment, nor by climbing a pedestal.

The world disciple does not only do what Hercules did, go down into hell to conquer Cerberus, but he works among men all the time,

interested in his fellow man. He is impersonal. I wonder if this impersonality does not refer to ourselves rather than to the other persons. We talk about being impersonal in our dealings. If we were quite impersonal in dealing with ourselves our reactions to our fellow men would be just right.

### *Constellations*

There are three constellations connected with the sign Capricorn. One is called Sagitta, the arrow. It has no connection with the sign Sagittarius. In that sign we had the bowman with the arrow that was to pierce the enemy of the Son of God, the arrow whereby the achieving aspirant pierced the personality. Here you have the arrow that comes from a cosmic source, piercing the heart of the Son of God, called the Christ, the nearest to us of the great world saviours, "a man of sorrows and acquainted with grief". He was pierced by the arrow Sagitta — the cosmic arrow.

The Hebrew name for this arrow means the desolate one, and the path that every disciple treads is necessarily a lonely one. The path of the initiate is more lonely still. The path of a world saviour is the most lonely of all. I think that this condition is going to be alleviated. Down the ages we have had these tremendous comings out — one here, one there. Have you ever considered their loneliness? They had none who understood. Perhaps they were canonized hundreds of years after they died. But now there are so many aspirants, so many upon the path of discipleship, that perhaps the group consciousness which is beginning to demonstrate in world affairs will result in a group loneliness rather than in individual loneliness.

134.

Aquila, the eagle, is regarded as being as closely related to Capricorn as to Sagittarius. You have the bird of light (the symbol of the highest aspect of man) manifesting as the soul (the second aspect) which has achieved.

In Delphinus you have a very interesting constellation that holds in it an amazing piece of symbolism. It is pictured in an ancient Zodiac as a fish full of life, leaping out of the water into the air and playing. That is the symbol of the Son of God who, working under the law, takes form and lives in the water and in the air, and since he is no longer held by the physical law he can play with the forces of nature. We are beginning to learn about these forces, but it will be some time yet before Delphinus, the dolphin, will have much personal significance for us.



### *The Climbing of the Mountain*

Capricorn tells the story of the climbing of the mountain and of the descent into hell. There are three great ascensions of every soul. Masonry down the ages has been a custodian of this tradition. First there is the raising of matter into heaven. We find that in Virgo. Then there is the raising up of the psychic nature from below the diaphragm. You are no longer emotional and self-centered, living in the solar plexus, but are focussed in the heart and are conscious of the group; your feelings and desires are related to the group.

You no longer live in the animal nature, interested in creation on the physical plane but you become a spiritual creature working in mental matter. You are no longer held by form but have so dealt with it that you have raised it to the head consciousness and from the head you control your throat, your heart, your solar plexus and every part of your body. You do this not by centering on them, not by thinking about them, but by living as a conscious son of God seated on "the throne between the eyebrows", the ajna center (or pituitary gland) as the Hindus put it. That is the second great ascension.

The final ascension is that which marks the emancipation of the initiate of very high degree who becomes consciously a world saviour. But it is the second initiation, the raising up of the lower psychic nature, on which we have to work so that every desire, mood, every emotion is lifted up into "heaven".

### *Preparation for the Descent into Hades*

There were three things that Hercules had to do before starting down into hell. The order in which they came is interesting. First he had to purify himself. Hercules, the Son God who had triumphed, been transfigured, was going down into hell to work and the word came to purify himself. He thought he was so pure! How he underwent the process of purification we are not told, but I have the idea that he had to demonstrate freedom from irritability and selfishness in that uninteresting circle where he was living as a human being. It is a rule in occultism that on the ladder of initiation if you cannot live purely in your own home circle you are of no use in heaven or hell. What do I mean by pure? We use the word largely in its physical sense but "pure" really is freedom from the limitations of matter. If I am in any way imprisoned even by my mind which is a form of subtle matter I am not pure. If I have any selfish emotions, I am not pure. Hercules had to purify himself.

Then we read that he had to be initiated into the mysteries. As far as I can understand it, I may be wrong, this means that you go through your own personal hell before you can go through the universal hell. You have a terrible time in your own life and you are initiated as you undergo your own hell. You learn the nature of the universal by individual experience — only that is realization. You cannot learn by hearsay.

As has happened before in the myths, Hercules then had to pause and perform an act of service before he could advance upon Cerberus. He saw two people bound and being attacked by cattle. He had to deliver them before he could meet his own problem. Always for the initiate service comes first, the letting go of what he had set himself to do, if there was need to help. That is the story of the initiate always because it is based on group consciousness.

### *The Symbol of Cerberus*

The three-headed dog Cerberus with a terrific bark, with snakes growing out all over his body and with snakes for a tail, was the guardian of Hades. The three heads symbolized sensation, desire and good intentions. It is love of sensation that drives humanity hither and thither to satisfy hunger in the economic world or to satisfy desire for happiness in the world of pleasure. The violent impacts of sensation are sought to keep the mind occupied. The central head was grasped by Hercules first because it was the most important since desire lies back of all sensations; it is what desire seeks to express and so gain satisfaction in the outer world. The third head is good intentions — not carried out. So you have desire in the center, on one side you have sensation typifying all impacts, and on the other side the third head of good intentions not thought through, never performed, of which it has long been said: "Hell is paved with good intentions".

The tail made of serpents typifies all illusions that impede the progress of spiritual life; the materiality that holds us down; the lower psychic nature that causes such destruction; fear along every possible line; the fear of failure which holds so many back from activity and breeds only inertia, the great fault, we are told, of aspirants and disciples.

136.

Hercules grasped Cerberus by the middle head and conquered him because all Sun Gods are occupied with the problems of



humanity and because desolute they go down into hell alone to save humanity; hence all Sun Gods are born in the sign of Capricorn.

*Lecture by A.A.B. condensed and edited by A.P.*

## *Epilogue*

The great swing in Capricorn is epitomized by the keywords. Upon the ordinary wheel these are, "And the Word said: Let ambition rule and let the door stand wide." This is the key to the evolutionary urge and the secret of rebirth. (The Tibetan). When a true sense of reality supersedes both earthly and *spiritual ambition* the man can say with truth, "Lost am I in light supernal, yet on that light I turn my back." So goes the World Disciple, initiate in Capricorn, on his way to serve humanity in Aquarius. In that sign he cleans the Augean stables (of the karma of all past ignorance and error — the Dweller on the Threshold) and so becomes in Pisces a world saviour. One remembers that the last act of the Christ on his way to Gethsemane and Calvary was to wash the feet of his disciples.

It has been said: "Christianity has not failed: it has never been tried." Are we now, after two thousand years really beginning to try, individually and in group formation. This is the work that makes it possible for the Christ to reappear and also which prepares humanity to recognize Him and to be able to endure the quality of the emanations that attend His Coming.

A.P.

*Amplification of "Esoteric Astrology," pp. 153-174*

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Let every man remember that the destiny of mankind is incomparable and that it depends greatly on his will to collaborate in the transcendent task. Let him remember that the Law is, and always has been, to struggle and that the fight has lost nothing of its violence by being transposed from the material onto the spiritual plane; let him remember that his own dignity, his nobility as a human being, must emerge from his efforts to liberate himself from his bondage and to obey his deeper aspirations. And let him above all never forget that the divine spark is in him, in him alone, and that he is free to disregard it, to kill it, or to come closer to God by showing his eagerness to work with Him, and for Him.

*Le Comte du Noüy*



## Radiation—Science Confirms the Ancient Wisdom

By  
James Melvin Wharton

Our era is being called the "age of radiation". Man's understanding, development and use of radiation, next to the coding and statement of the laws of nature, is perhaps the greatest achievement of modern science. For, from demonstrations by the princes of science in the field of radiation, have come many confirmations of the verities and applicability of meta-physics, an event of tremendous importance and stimulation to esoteric students. That advanced metaphysicians of yore, such as Jesus the Christ and Gautama the Buddha, had intuitive knowledge of radiation, is apparent to scholars of the Ancient Wisdom.

To our times has fallen the lot to behold the wedding of science with philosophy and religion. So that what a short time ago were partitioned divisions of human knowledge thought by many to be unbridgeable, have now become a triune within an amazing though complex unity. Both the New Testament and the teachings of Gautama are replete with the word "light." One of the best known sayings of Jesus is "I am the light of the world". (John 8-12.) Gautama is called the "light of Asia". Both teachers were engaged in spreading the radiation of right human relationships. A Christ and a Buddha work on the plane of the second Ray of the Trinity, the area of creation itself. As demonstrators of light (radiation). They were teaching the way of life as seen from the standpoint of the Hierarchy. "The goal of evolution is a series of light demonstrations," declares the Tibetan. "Veiled and hidden by every form lies light." (*White Magic*, p. 9 et seq.)

This is precisely what modern science has found out. Insofar as scientific scholarship can determine, everything radiates, and every band of radiation interplays with every other. This phenomenon led the late Nobel prize winner Dr. Robert A. Millikan, physicist, to exclaim, "One of the marvels of scientific discovery, and one that displays the handiwork of God, is the apparent inter-relatedness of everything in the universe." The Tibetan tells us that radiation is a kind of life, and that it affects everything upon which it impinges. Indeed this fact is the theme of the Tibetan-dictated book, *A Treatise on the Seven Rays*.



There are many demonstrations of such activity. We know there could be no life of any kind on our planet without solar radiation. X-rays can so alter biological function as to produce mutations. The radiatory effect of nuclear explosions was fearfully demonstrated in the A-bombing of Hiroshima, and in controlled tests elsewhere. Much exploratory work remains, but it is known that radiation of exceedingly remote origin can produce measureable effects on our planet. Indeed the life cycles of five different forms of limnoria — microscopic sea organisms — give birth to their young only at the time that radiatory impulses, coming at the moment of conjunction of two stars too far distant to be seen by the unaided eye, reach the earth. When radiation from far interstellar space can incite actual physical events upon Planet Earth, what tremendous discoveries must yet lie ahead in this arena of investigation! This may be what the Tibetan hints at when, as cited above, he says that the goal of evolution is a chain of radiatory demonstrations.

Numerous other types of radiation have been harnessed by man. Among these are such well-known ones as radio, television, radar, sonar, heat and electricity. Science has also discovered cosmic radiation but thus far has not been able to translate this terrific force into usefulness. Each type of these radiatory ranges of energy and life follows the strict order of the trinity. Electricity is perhaps our best known example in this respect. Electricity, the first or father aspect, has ever to contact its opposite, the mother, third or form phase, to achieve its goal, which is the second aspect. This second aspect is creation, or consciousness. It may manifest as power, heat, light, colour, sound or a variety of other products useful to the human family. Yet radiation cannot accomplish its purpose, the Christ aspect, until it completes the universal trinitarian cycle of necessity. Radiation inevitably follows the pattern known and depicted for us ages ago by Masters of Wisdom.

The presence of radioactivity — the emission of radiation — indicates a condition of transition. All the heavier elements are now thought to be radioactive. Science has learned to produce radioactivity in other elements by bombarding them with high-velocity shafts of radiation, in this way creating transmutation, a goal long sought by medieval alchemists. By means of this method man has created elements hitherto unknown on our planet.

The occult student recognizes three bodies of radiation. These are; 1, the radiant body of the soul, also known as the causal body; 2, the etheric body, which is the vehicle of prana; 3, the "dark"



radiation, or hidden light of the physical body. According to the Tibetan there exist three kinds of solar radiation. These are the akashic, electrical and pranic. For the esoteric student there lies herein relationship with Sirius, the Great Bear and the Pleiades.

The counterpart of radioactivity also exists in the human brain. Man has learned how to trap these vibrations and record them. By analysis of their wave patterns medics can detect abnormalities and thus the better take measures to correct them. Yet brain radiations have long been known to metaphysicians. The halo, sometimes painted about the heads of certain persons such as the Christ, is the artist's way of expressing the aura, or brain wave emanations of such humans. This is but another instance wherein our "modern" age is becoming ever more aware that certain advanced individuals of the race long ages ago possessed the same knowledge that has been hidden from the masses until science made such lore broadly available.

The time is not far past when one who believed and discussed openly the facts of metaphysics, such as reincarnation or the existence of the Hierarchy, was considered "touched". One of the writer's uncles, an early disciple of H.P. Blavatsky, was considered an "odd ball", ridiculed and shunned by many acquaintances, to say nothing of relatives.

But today, the same science that once was considered to be a thing of the devil, is now seen as the great liberator of mankind from the illusions and errors of the past. Today's science, especially since the coming of age of radiation, is rapidly proving the truth of olden-day metaphysical teachings. The rapidly expanding numbers of people coming to accept the metaphysical and esoteric approach, are in large part doing so because of science — the same science which, in its swaddling clothes, was despised and fought by many. Science today is seen as part of God's plan, not the machinations of Satan. For radiation, in cooperation with other branches of science, is demonstrating by means of its own methods of proof, that when Jesus said "I am the light", He was in effect declaring that His way is the path that can lead man ever upward on his journey through the eons of endless time.





## *Is Your Good Will Imprisoned in an Ivory Tower? \**

By  
Donald Keys

The three linked festivals we have been told will become events of major world-wide importance in the days ahead. The first of these is the Festival of Easter — the Festival of the Risen Christ, leader of the Hierarchy of Perfected Beings, Teacher alike of Angels and Men. This Festival is held in recognition of the Hierarchy, and of the nature of God's love and of Christ as its supreme embodiment.

The second of the three linked festivals, which occurs in May, is the Wesak Festival, the Festival of the Buddha, long celebrated in the East, and now being increasingly observed in the West as well. It is held in recognition of the Buddha as the Exponent of the Wisdom of God and the indicator of Divine Purpose.

The Third festival, the Festival of Goodwill is in many ways a culminating observance, as it dispenses the fruits of the other two. It is the festival of the essential divinity of man. It is the event which highlights the destiny of all Humanity as an Entity, as an organism in the Body of Life Divine. It is a time of *mutual approach* of the Fourth and Fifth Kingdoms in nature — the Human Kingdom and the Kingdom of God.

What is our part in this Approach as esotericists, working in the esoteric field. We might consider that we could, in co-operation with the many groups and persons elsewhere throughout the world gathered in observance of Invocation Day, act as a focus for the invocative cry of humanity for greater light, more understanding, and love. This can be a unique service if it is intelligently performed. We can be the neck of the hourglass through which the waters of life can flow. We can provide a living channel between the two kingdoms in nature, if we will bring together *in ourselves* human invocation and divine response. It has to be more than an intellectual understanding. It requires a deep knowledge of human life; a deep awareness of human need. We must have our finger on the pulse of Humanity.

It might be well if we were to digress for a few moments to consider how we might develop this capacity. Does it not derive

*\* Address on World Invocation Day at the Building of the Carnegie Endowment for International Peace, New York; June 12th 1957.*



primarily from applying our knowledge to human affairs? Esotericists in general have known so much and have done so little. To get the real feel of the substance of human life requires actual participation as esotericists in the fields of human endeavour. We might wonder what is meant by participating as an esotericist in the field of economics, or of politics, or of international affairs, or in any field where human problems are to be found. Does it mean that we should try to convert the persons about us to the Ancient Wisdom? No, I do not think it is anything like that. But we might be able to say what the effects would be of applying the concepts that we have learned to all situations in which we find ourselves.\*

Esotericists should have a broader point of view, a broader understanding. And because of this should demonstrate less fanaticism than their fellows, should show more toleration, and should be better balanced. We should show greater patience, and endurance. After all, we know something of the patience and endurance of Those who have watched and helped humanity for aeons. We are attempting to live as soul-infused personalities, and we should bring that soul quality into every human situation that is fraught with difference. We should try to draw into greater activity the soul life of the persons with whom we deal. In the last analysis, our special knowledge should demonstrate as an attitude. An attitude which is different from others because of its broad basis in understanding. It should be an attitude which is inspiring and is helpful.

For the most part, I believe that this is a neglected duty of esotericists. Our knowledge has remained purely intellectual, and the tools have not been used. The knowledge has not been applied. The ideas have remained concepts and not become living experience. We have been content to discuss the Rays and the Rounds and the Races, and we have done little with what we know. For the most part, the New Age is not being built by those of the esoteric field. It is being built by the torn and bleeding hands of those who had no special knowledge, but who sensed what was right and who struggled desperately against every obstacle because they were men of goodwill and deeply loved humanity. Can we care less? Can we do less than they?

*\* And from what spring of Living Waters do we replenish our will-to-good, if not from the still pool of Meditation. A.P.*



Here across the street the New Age is being built. The three thousand people at the United Nations are demonstrating what the New Age will be. They have broken the back of humanity's problems. In co-operation, in international unity, in tackling the problem of redistribution of the world's resources, in the settlement of racial problems, they have taken the lead. They have given a reason to live to the two-thirds of the human race whose lot was so miserable that they could not care whether to live or die. But there are very few esotericists among them.

Special knowledge cannot be a reason for satisfaction, for self-congratulation. With it goes special responsibility. And our special responsibility is that we can build consciously. We should be able to build with greater vision, and insight, because we should have a more accurate picture of human destiny, and a more adequate idea of the future. And so, our place as esotericists is not talking to one another, no matter how pleasant that may be. And it is pleasant because we are lonely people, and have not many with whom to share. But our place is right in the forefront of human affairs. We should become a force in the world.

What do we, as esotericists, really care about? Sometimes I wonder what really does matter to us. Perhaps the ways of the world have been left behind — it may be we no longer care about the pursuit of material things. Perhaps many of the things which matter to those about us have lost their lure. But have we merely replaced them with something else? Do we perhaps wonder about our relationship with our Master? Does this perhaps matter to us? If so, we are a long way from a Master of Life. For the Master does not care that he is a Master. He only cares about the progress of human affairs — about human salvage and redemption, about the direction of human evolution. "He that loses his life shall save it." It is a fact, but not a reason for choosing to lose our lives.

The esoteric group was created in the world for a reason. It was created by the Hierarchy at great cost and pain, and those who responded were not always the best. But, to use the vernacular, this is the payoff — this is the "point of delivery". This is the time, because of the nature of the human crisis when the esoteric group should make its major contribution. At least not for 10,000 years if ever has there been such a moment in human history. Humanity has brought itself to judgement, and it will judge itself. Humanity has created the means of its self-destruction or of its salvation.



And in the balance Humanity must show as a result of all its long evolution sufficient goodness and sufficient love to survive. If man is weighed and found wanting, we are told, there will come a planetary war "in which the human race could not survive. Nor would it be right or good that it should." But this is not a probability, and it is becoming less and less a possibility. For the new pattern is beginning to emerge. We are seeing the dying out of colonialism. We are witnessing restraints on unlimited national sovereignty. We are seeing the more equitable division of the world's resources, and the rapid improvement of world health and standards of living.

In this situation the esoteric group in the world can be a bridging group for the third major Approach in human history. We can help to pave the way for the externalization of the Fifth Kingdom in nature — the Kingdom of Souls and the Kingdom of God. We can be the forerunners of the return of the Hierarchy to acknowledged participation in human affairs if we so choose, for that is our destiny and the reason for our existence. But if we do not choose, then the Hierarchy must and will, find another channel. We can build a bridge for the returning feet of the Christ when He comes with his disciples, if we will. But that bridge must have two piers — one in human affairs where we work, shoulder to shoulder with those who labour and know not, and the other in the light of our Souls where we live.

Let us hold in our consciousness the following thoughts: That Humanity is becoming increasingly evocative. Humanity's cry for light and for understanding, for strength and help is becoming focussed and articulate. Human progress has accelerated enormously in the past century.

The veil is wearing thin between the Fourth Kingdom in Nature and the Fifth.

The Prodigal Son is returning to his Father in Heaven.

Let us remember that we ARE one with humanity. We are humanity. Let us know it and feel it.

Let us hold in mind that we are endeavouring to focus, in company with all those throughout the world who are observing this day, the need and the plea of humanity for help. Let us feel that we are standing at the midway point, transferring living energies to waiting, needy humanity. The energies of Love and Light, of Direction and Intent and Purpose — the energy of that Will-to-Good which is the hallmark of the Soul of Man.



## *An Arraignment of Humanity*

Goodwill is man's first attempt to express the love of God. Its results on earth will be peace. It is so simple and practical that people fail to appreciate its potency or its scientific and dynamic effect. One person sincerely practising goodwill in a family, can completely change its attitudes. Goodwill really practised among groups in any nation, by political and religious parties in any nation and among the nations of the world, can in fifteen year's time revolutionise the world. Again I would point out that this is no idle statement. It is a technique that has never yet been tried on any large scale. It was in connection with this that I initiated the triangle idea.

The key to humanity's trouble (focussing as it has in the economic difficulties of the past two hundred years and in the theological impasse of the orthodox churches) has been to take and not give, to accept and not share, to grasp and not distribute. This has involved the breaking of a law which has placed humanity in a position of positive guilt. War is the dire penalty which mankind has had to pay for this great sin of separateness. Impressions from the Hierarchy have been received distorted, misapplied and misinterpreted and the task of the New Group of World Servers is to offset this evil.

Humanity has never really lived up to the teaching given to it. Spiritual impression, whether conveyed from the Christ, by Krishna, by Buddha (and passed on to the masses by their disciples) has not yet been expressed as it was hoped. Men do not live up to what they already know; they fail to make practical their information; they short-circuit the light; they do not discipline themselves; greedy desire and unlawful ambition control and not the inner knowledge. To put it scientifically and from the esoteric angle: Spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of the disciples of the world to restore this flow and to stop this interference. This is the problem facing the Ashrams at this time.

*The Tibetan.*





## *Release the Light*

By  
Zoe Dambergi

Detachment—one of the hardest words to make factual in our lives! It is more than any outer gesture of self-denial. It is the reversal of our instinctive movement towards supports for our comfort, security and self-esteem; it is the burning away of the deep roots of acquisitiveness, a resolute turning from the alluring enchantments of form.

As we stand facing the bridge of relinquishment which leads to freedom, we see beneath it the black chasm into which we must voluntarily toss the things we cherish, our valued possessions, our emotional attachments, the many forms of belief in which our minds delight and in which we seek comforting shelter. What lies beyond the far-flung span of this bridge, we cannot see or, at best, but dimly, for the inner sun is not yet sufficiently risen to dispel the mists we have created out of our ignorance and fears.

What, then, urges us to make this challenging journey, to yield one by one those dear, familiar treasures that have filled our days? It is more than satiety, frustration, despair, the weariness of courting mocking Fortune or combating relentless Fate, although these play their part. It is the fundamental impulse of life towards becoming what it potentially is, the energy of life driving through all restrictive forms.

In all men there is a growing point of light, a living point of expansion, call it life, soul or quality, which puts on form like a garment. All forms, gross or ethereal, are thus lighted from within. What science terms the process of evolution is the gradual emergence of this point of light from identification with, and blinding attachment to the forms it indwells.

Using the cyclic rhythm of birth and, so-called, death—for in death it finds periodic liberation—this light enters and retreats from the world of form. With each entry it grows a little stronger, glows a little more brightly, until the form which was an obscuring shroud, becomes a translucent chalice for the transmission of light into the world.

There comes a time in his long journey from darkness to light when every man pauses and questions. What is the cause of the suffering from which he seems unable to find surcease either for



himself or for those he loves? Has he chosen the best way to travel the road of life? Hitherto his choices, directed by personal desires, have caused him to be storm-tossed between the opposition of "I want", and "I do not want", often bringing him pain and frustration and denying him any lasting happiness. Does he succeed in grasping the object of his desire, it is but to find a time set upon its tenure. Does he run from impending disaster, it easily overtakes him. Thus, driven by the sting of the fiery whip of pain, he begins to fashion a tool for his deliverance — discrimination.

Discrimination is a faculty of the mind which enables man to distinguish between the spurious and the real, to discern and appreciate quality, to reject the superfluous and choose the essential. It reveals the infinitely fine line between the pairs of opposites. It is a key to detachment.

He who has cultivated discrimination to the point where his sense of inward touch can discern quality, will no longer be wholly deceived by appearances, and the mind which, hitherto, played ceaselessly on the periphery of form, will move step by step towards that inner meeting place where the lesser light merges with the greater, and the meaning of detachment is known.

Victory is neither easy nor swift. The momentum of ancient habits is strong, and great is the power of form to deceive and entice. Dark emotions will challenge the light that reveals them, and all that has been hidden will emerge and give battle.

Detachment is not a means of escape from form. It is freedom within form, the ability to work within its confines and, at the same time, maintain an inner point of equilibrium that nothing can disturb.

Let a line be imagined, marked by three points, along which rightly directed energies can flow.

Hierarchy	...	...	...	...	Soul
New Group of World Servers	...	...	...	...	Point of transmission
Humanity	...	...	...	...	Field of Service.

If the disciple, driven by desire, sways to one side or the other of this imaginary line, he is mis-aligned, not integrated into this process of group transmission and, as far as he is concerned, energy is deflected. He must seek again and again to return to that point of right tension, of detached balance, where the oppositional pull



of repulsion and attraction come to rest, and at that point to stand and work and love.

Love with detachment; this seeming contradiction in terms may prove a stumbling block unless we are watchful, because it is so generally accepted that love and attachment are two sides of one coin. Thus it might be all too easy to retreat behind a cold barrier of emotional repression, mistaking it for detachment. Sometimes, where there is lack of response or loss of a loved companion, this walled-in condition results owing to the fear of exposure to further hurt. This is not detachment, but separateness. Wherever there is fear, self-pity, desire to dominate, self-seeking in any form, the energy of love finds only a blocked channel.

Love is a radiance which, like the rays of the sun, pours forth ceaselessly, impartially, seeking nothing for itself, and if we do not know its life-giving warmth, it is because clouds of self-interest fill our sky. To love without attachment is to transmit this radiant love energy.

Detachment is not turning away from life, but entering into its fulness. The road we must travel may be strewn with hindrances from the past over which we stumble because still blinded by ignorance. But, searching our motives, practising discrimination and relinquishment, cultivating emotional tranquillity, and learning to work with that dispassion which leaves us unconcerned as to the results of action, there will come flashes of insight, however brief they may be at first; moments when hints are inwardly received that we are in essence Light, Truth, Love. Light which radiates from a centre; Truth which inclines neither to one side or another; Love which prefers not, but includes the whole within its radiance.

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We have got two forms of consciousness: we make the soul the center of our consciousness and feel the Infinite in that, or we make the Infinite the center of our consciousness and feel the soul as a manifestation of this Infinite. Making our soul the center of our consciousness, we feel this Infinite in the soul. Making the Infinite the center of our consciousness, we feel that the soul is its manifestation. We come to feel the Infinite Ocean of Light joining and combining every point of the circle.

*Swami Yatiswarananda*



## *The New Group of World Servers as Educators*

By  
*Max Payne*

The Tibetan tells us in "A Treatise on White Magic":—

"These organised observers form the outer circle of the New Group and their keynote is synthesis, the elimination of non-essentials, and the organising of human knowledge. Working in the many fields of human awareness, they are distinguished by a non-sectarian spirit and by an ability to deal with foundational essentials and to link up the varying departments of human investigation into one organised and unified whole.

.... "They are studying the signs of the times. They investigate the great drama of history in order to discover its main trend and so express to the ordinary academic world and the thinkers of the race what they see and understand.

.... "Through mental power, he (the World Worker) can tune in on the world thought and upon the realm of ideas and can discriminate between and choose those mental agencies and those concepts which will enable him, as a worker under the plan, to influence his environment and to clothe the new ideals in that thought matter which will enable them to be more easily recognised in the world of ordinary everyday thinking and living."

The challenge then is to bring Light down into the world. It is necessary for each seeker on the Path to turn towards the Light; it is necessary for each esoteric group to seek that Light and to try to express it in the functioning of the group: all this is necessary but it is not sufficient; that Light must be cast downwards and outwards into the world to illumine the dark places of human thought and conduct, to show the way to the perplexed, and to stimulate the thoughtful.

Mankind is immersed in the immediate problems of the present, therefore may it not be the task of the New Group to lead them to the Light by way of the very problems that hide the Light from them? "Education" comes from the Latin root "educere" meaning "to lead out from", may it not then be the educative task of the New Group to lead the world to the wider vision by first of all shining light onto the immediate and narrow problems that limit the



vision of too many of the present generation. If the world today is obsessed with political, economic and psychological problems, perhaps the way forward lies along the path of showing that issues cannot be solved on their own terms and that if we are to understand them we must talk, think and act in terms of those spiritual realities which the superficial try to ignore. Indeed in what other way can they be solved?

What then are the issues which invite a new beginning, and from there lead us on to a spiritual revaluation of life?

*Firstly the field of social relations.* Here as in all other spheres of human thought and activity there are discernable two opposite tendencies; those leading upwards to synthetic unity and those leading downwards to fragmentation, division and separateness. The old instinctive and accepted patterns of social obligation have been utterly destroyed by the industrial revolution, the spread of western technology and political institutions, and an ironic combination of Marxist revolution and material prosperity. Again, distinctive of the particular crisis of our time, social behaviour is self-conscious. Today we can be self consciously destructive and deliberately erect barriers and cause conflicts in the name of class or nation. Alternatively our civilisation by its very success and complexity, permits the self-conscious repudiation of social responsibility in a way impossible in a more primitive society. But in very contrast to this there is the opposite tendency of men and women of goodwill to deliberately undertake social responsibilities away and beyond what is conventionally demanded; it is only necessary to think how the work of the Red Cross or of the United Nations relief organisations overleaps what is merely organised within the separate societies of the world. Again one could cite the often too unobtrusive work of sociologists and researchers who have shown that such things as self-respect, meaningful work with a wider social significance, common trust and shared purpose are not frivolous frills but essential elements in social relations, without which the whole fabric dissolves. Above all perhaps there is the dynamic example of Mahatma Gandhi and the lesson that moral idealism is a means of social transformation.

*In the field of organised Religion* the same two contradictory tendencies can be seen. On the one hand there is continual clash of sectarian rivalry and the mummifying effect of a text-worshipping theology, but in contrast also there are the currents leading to ecumenical re-union. Since dogma and ritual divide the church



that all believe to be one, re-union must surely come from the recognition of the spirit behind the form. And does not this current beneath the surface go on into an even wider ocean? In the thought forms of the present age there is growing up a gradual awareness which regards "religion" not as one particular faith but rather as an awareness of the spiritual essence of reality common to all particular religions. In the West there is a growing receptiveness to the teachings of Eastern religions, in the East the impact of a period of European supremacy has produced a religious renaissance; one need only cite the resurgence of a new and purified Hinduism during the period of British rule in India.

In modern psychology and science this theme of the dual current, one upwards to unity, one downwards to differentiation, can be pursued. Superficially much of the contemporary approach to the human personality is conditioned by theories which started deliberately from a deterministic point and assumed that man was the plaything of forces conditioning him; an approach which was reinforced by a preoccupation with the abnormal and subnormal in human behaviour. But here too there is evidence of the deeper under current in the opposite direction. There is a growing awareness that the human psyche has wider dimensions, and a growing volume of thought and work is being devoted to the psychology of creative activity and the supra-conscious experiences of saints and mystics. So too physical science shows the same tendency to overleap the boundaries imposed by its own over rigid interpreters, and while they were dogmatising on the significance of a determinate universe of matter, a universe of indeterminate energy was being revealed behind their backs. Above all the scientific attitude of mind represents the opportunity and difficulty of the present age at its highest. Separative, dissecting and on the one hand deliberately setting to one side the intuitions of the spirit, at the same time it seeks resolutely for truth, prepared to abandon all that has gone before to achieve one further step, and fired by the desire to unify all knowledge in one synthetic whole.

There are therefore these trends and currents in world thought and world affairs which invoke the help and insight that the esotericist can give. Their common characteristic is that they are seeking a way which is synthetic and unifying in character and which is at the end a witness to the reality of the divine spirit within man. But the aspirant too is involved in a dual process; a paradox of opposites both of which he must seize and neither of which he must let go.



On the one hand he must seek the inward alignment of the personality to the soul, the soul to the group, and the group to the wider purposes of the Hierarchy. But on the other hand he must seek to focus the light he received downward and outwards; downwards into an understanding of the general unifying principles behind the varying fields of human activity; downwards into an immediate understanding of the issues involved in some pressing practical problem here and now, and into the path of practical action, step by step to be trodden. This is therefore the supreme paradox which each disciple and aspirant has to solve on his own terms. How at one and the same time to remain aligned with the inner light, and to preserve the inner link, yet also be concerned with some practical field of thought and action.

The first thing to be said about any discussion, any action, on or in practical everyday affairs is that it must be incomplete, partial, and one-sided. This is one of the inexorable laws of the human situation — that the creative vision has to be brought down and expressed in the concrete terms of physical existence, and even its most exalted expression must be an imperfect one. Therefore those who would bridge the gap between the eternal verities and the immediate present situation must have two things constantly in mind. The first is that the ultimate destination is a state of knowledge, a state of existence and a state of being which is its own justification, and which is true simply because those who have the merest glimpse of it know it to have a reality and value which transcends all things merely human. The second is that all attempts to shine that light down onto the immediate issues of everyday is an attempt undertaken by individuals with individual failings and is inevitably involved with the particular and ephemeral circumstances of the given situation. The detached mind must avoid the fanaticism of those who crusade for half-truths, and it must pursue the line of understanding regardless of the storms of the moment.

Take for instance as an example some of the political issues which disturb the present time and which are of concern to many men and women of goodwill — the Suez crisis, the racial tensions in South Africa, the plight of the individual in a totalitarian society. How in fact is the power of light and love going to be cast into these situations? Neither, surely, by “passing by on the other side” and declaring such messy and unpleasant problems are not one’s concern; nor by seizing some battle cry and dashing into the fray to make the conflict worse. Can it be suggested that those who



would work with the New Group to "bridge the gap" between everyday affairs and the immanent Plan must work in a manner appropriate to the end they seek to accomplish? Perhaps then the keynotes of thought and action should be *harmlessness, synthesis, and impersonality*.

Harmlessness is non-condemnation, and genuine compassion and goes beyond the negative restraint of not doing active harm. Such an injunction is not a mere pious admonition, it is a profound and scientific method of achieving positive action. All conflicts and crises have their seeds in the minds of men. If by our words or actions we arouse hostility and create conflict, how can we hope to achieve a solution? It is surely true that we must hold fast to what the deepest intuition within us reveals to be true and right, and surely also we must proclaim it. But by asserting this position we are asserting by implication that we have understood with true insight the position and the feelings of those who differ from us. Therefore we must show that insight. Perhaps one of the most potent methods of transforming the minds of men is simply to show them the consequences of their wishes and plans. Few indeed desire evil, it is that we know not what we do. When we are shown what we are doing, we turn away from our mistakes of our own freewill.

The second keynote is synthesis. The task of the esotericist is to point to the deeper unity and aid all movements seeking that direction. This is a characteristic of thought and action alike. From the point of view of social relations we are driven to recognise that no one person can grasp the whole of any given practical situation. If the group has a "synthetic" unity, if each member can cooperate with the others then not only is there the combined strength of the group but also a self-correcting mechanism in which the insight of each is pooled and the mistakes of each are corrected. The mechanism of the democratic state and the methodology of science alike are signposts along this road. And in this way the modern mind is led from the synthetic processes it accepts and understands to the understanding and comprehension of those wider processes of integration in which the whole of humanity itself becomes but a unit.

Impersonality is the last keynote. If the transcendence of the personality and its limitations is a characteristic of scientific knowledge, how much more must it be the characteristic of the esotericist. At one and the same time the personality, as an instrument, must

work in the three worlds, and yet with detachment there must be a clear awareness of the limitations of that personality.

Perhaps this whole process is a cyclical one. However much light, love and power it is possible to radiate into a practical situation, it demands more from us than we possess. Therefore we are driven back to seek further alignment on the inner planes, which in its turn brings greater insight and greater responsibility. Having said this it is surely now best to quote a seed thought which sums up and goes far beyond whatever has been said here:

“ Find full reward of doing right in right,  
Let right deeds be thy motive, not the fruit of them,  
And live in action, Labour!  
Make thine acts thy piety, casting all self aside,  
Contemning gain or merit, equable in good or evil.”

The Bhagavad Gita.



## *Notes on a Capricorn Full Moon Group Meditation*

It is hoped that no one ever leaves a group meditation with a feeling of disappointment, because there has been for him nothing particular or immediate. The final effects of such meditation will be, not only a sensitivity towards humanity, but a growing sensitivity to Hierarchical impression. Also there will be an expansion in consciousness — as we always and inevitably tend to become like Those we reverence.

In all group meditations we use the Science of Invocation and Evocation. And this Science is a reciprocal effort. Humanity could not be evocative were it not that a Spiritual Hierarchy is evoking the spirit of man — nor could the Hierarchy be evocative unless man creates the inner conditions which make communion possible. Often we hear of the “rain cloud of knowable things” — they are the new truths which hover on the horizon of the human mind and slowly take form in the consciousness of humanity. They take form through the reciprocal effort of invocation and evocation. It is this giving and receiving which makes meditation at the time of the Full Moon a joyful service.



At the time of the Full Moon of *Capricorn* — a certain type and quality of potent energy is being shared with the planet earth, for the purpose of furthering evolution. We can consciously take advantage of it or not as we choose, but nevertheless, unconsciously there is an effect on every living entity on the earth. Energy in itself is neither good nor evil — it is the use made of it which determines results.

This Capricorn energy, as far as men are concerned, seems to produce extremes. It not only will stimulate soul consciousness, but it will accentuate all the greed and pride and love of power of which men and nations are capable. It will point up through crises the need for an inner sense of values as opposed to materialism.

The influence of the sign *Capricorn* seems to have more effect on humanity than any other sign. In our modern world there appear to be two distinct types of people — two extremes of human nature. Those who use the direct attack on life to attain what they desire and those who use the indirect method. The first are the “go-getters”, the so-called successful people. The second type believes that to accomplish their goals, inner conditions must first be fulfilled. Everything that is said about human nature boils down to two basic questions: What does life mean to each person, group or nation, and what do they want from life? If only external power and material things are desired, then undoubtedly the “go-getter”, direct attack method is the way to live. But when we believe that life is a hollow shell unless we ourselves stimulate the divinity within, we will go deeper and seek another technique of living.

The Master Morya calls culture the “cult of light” — and light is something men cannot run after, attack and get. Culture is a result; it is a consequence of fine conditions beautifully fulfilled. This method of living, which we might call *in-direction*, because it has to do with fructifying the soil of the spirit so that it becomes rich and gradually lovely things can grow, which would else have been impossible. It consists of a perpetual substitution of Being for Seeming.

Emerson expresses this need of fulfilling inner conditions very clearly. He says: “Let us acquiesce. Let us take our bloated nothingness out of the path of divine circuits. Let us unlearn our wisdom of the world. Let us lie low in the Lord’s power and learn that truth alone makes rich and great.”

We must avoid thinking that the life of *in-direction* is easy. All day long we go about our work handling physical plane problems. We analyse situations; we practice a critical discrimination and we do this until sometimes our very lives seem disintegrated. But nevertheless, if during the day we can take a little time to change our inner attitudes, to see life all in one piece instead of its parts; to change from criticism to appreciation, then life *will be* drawn together and meaning return.

We are all sensitive to world conditions. We feel in the air a headlong precipitancy of men and nations hurling themselves after things they want and deem necessary for self-protection and power. There would seem to be an imbalance between the direct and indirect techniques of living — an imbalance of that which is always important and of that which is merely of passing importance. Could this be because the materialist is more positive — more focussed in his intension than those who believe in the divinity of man?

In the coming weeks the energy from the sign *Capricorn* will point-up quite vividly the rift between materialism and the goals which are spiritual and lasting. There will be crises and also opportunities in the world for solving right relationship — that is if nations and groups first fulfil the inner conditions which make peace possible.

What is it that esoteric groups can do? I think the answer is that we can do a great deal. Our subjective work is greatly needed at this time to balance the excessive external activity. We can consciously work at counteraction so that the selfish purposes of the form nature will not assume undue control. And of course, subjective work leads naturally to right action. Group service then would seem to be to help the functioning of divine Laws and Principles which will control the future world culture. And the method is one of *in-direction* — it is creative meditation. We must learn to think of ourselves as channels of power, not closed reservoirs — open channels of power — and know that at the fountain-head of our being it is possible to release power; to set it flowing. And who can put limits around the quantity of power that might conceivably be let loose to serve the Hierarchy and humanity.

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Most of you are familiar with the symbols of *Capricorn*, but I would like to repeat them, because they are a symbolic history of



human struggle from the very beginning up to the Mount of Initiation.

The first symbol is the *goat* which seeks sustenance in the rocky, arid places of the world. The second is the *crocodile* which lives half in the water and half on dry land — in other words, half in the emotions and half in the physical. But spiritually, *Capricorn* is symbolized by the *Unicorn* which is a fighting and triumphant creature.

Under these three symbols we can see a complete picture of man with his feet upon earth, yet running free and climbing to the heights of worldly ambition — or of spiritual aspiration — in search of what he thinks at any time is his particular need.

These symbols portray also the individual Capricornian as an ambitious animal in two senses of the word — because in the early stages of the Path he is a blend of emotions and the animal nature. But in the stage of discipleship he is a blend of soul and form. He is the triumphant initiate, the Unicorn of God, with one horn out-thrust like a spear upon his brow, instead of the two horns of the scavenging goat. All of us have been and will be again in some life born under the influence of *Capricorn*.

For those who have vision and live by it, the goat and the crocodile stages are left behind and the life of the triumphant disciple lies ahead. This Path of discipleship is the one-pointed goal of the Unicorn of God which leads to the feet of the Master.

M.S.

[The first master is the Soul and only when we have contacted our own souls can we be of use to the Masters of the Wisdom, and attract by the soul light that one who is the Master of our life, in whose ashram we can work. The Christ is the Master of all Masters. —*Editor's Note*].

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The fire of aspiration is the bright  
Gift of the Spirit 'mid the sons of men;  
The soul, the sun of inner, conscious sight . . .  
The fire of aspiration is the bright  
Flame which rekindles effort when the night  
Of blind illusion closes down again.  
The fire of aspiration is the bright  
Gift of Spirit 'mid the sons of men.

*Translated from the Icelandic Saga "The Havamal".*

## New Horizons in Art

By  
Jeanne Bagby

As artists, how can we express the increasing meaningfulness which unfolds with the spiritual life? Meaning is the aspect which gives vitality to the most shopworn clichés, value to the simplest facts of existence, joy to all the discoveries of mind, heart and senses, depth to understanding.

In art this expansion of significance has been in the past and is today, too often expressed through emotional images and evocative language dependent upon associations with past art, cultural traditions now outworn and a sense of specialness or detachment from ordinary life. As the world transfers into a new age and the old images and customs of expression seem both quaint and irrelevant, we are faced with the severe problem of revitalizing our work, our language, so that our expansions of meaning can evoke response in an audience which today is sensually over-stimulated, addicted to various superficial glamors or decadently effete.

Poets since the Symbolist movement and Surrealist revolution, both begun in France in the last century, have been trying to revitalize expression by extending already existent methods, producing by this an extremity of romanticism which is both grotesque and comical. The Dada movement expressed the awareness of the romanticist who finds himself made ridiculous and can save himself only by extending his comic plight to its utmost absurdity — a Don Quixote capable of self-analysis and laughter at his own expense. New images and subjects, plus new relationships of these, from areas of experience, formerly taboo to either art or polite society, have become common in an age when ordinary life is considered too boring to consider.

Many poets and painters are lost in a search for ever more exotic, novel and sensational results, forgetting that the true dimension of artistic exploration has always been that of meaning, which lies in the realm of cause, and not effect, and thus cannot be attained by the manipulation of effects from the form level. Artists must begin to more consciously shift their focus from this plane, renovate their spiritual awareness, utilize meditative techniques as do the Japanese Zen painters and writers of *haiku*; they must find renewed vitality of meaning in all departments of life, both the common and uncommon. The days of emotional extravagance, virtuosity, egocentricity and exoticism are terminating; a return to simplicity will herald the new trend.



The value of the intrepid exploration cited above must not be under-rated, however. The search for new forms of expression of the past 50 to 75 years has opened new depths of mental and emotional awareness, and the probings of the new science of psychology, while still very fragmentary, have extended our knowledge of symbology (C. G. Jung) and creativity (Bergson, Dewey, etc.). Gertrude Stein and James Joyce pushed the limits of prose technique as far as we can yet assimilate, and other novelists explored and exploited the fullest possible range and depth of emotional experience capable of representation. Poets, with many kinds of verbal and associational manipulations, have pushed the barriers of language as a means of communication almost past the point of intelligibility. Indeed, today many painters and poets have forsaken conscious communication and are somewhat blindly experimenting in the production of patterns from the subconscious which evoke response from the subconscious of the observer, insofar as he is able to hold his conscious mind in abeyance. In an age when the logic of mechanics reigns supreme, this subconscious communication is naturally the subject of much controversy.

The new trends in art will owe much to this experimentation. A scientific system of musical composition is already in use in commercial areas; this system (see Schillinger's "The Mathematical Basis of the Arts") carries the production of effects as far as is possible from the level of concrete intelligence today. New discoveries yet await when the methods and terminology of occult science can be extended to embrace artistic creativity. When inspiration is better understood, when soul contact and proper utilization of energies is more developed, then will the New Age dawn in the arts. Color and form will be more precisely understood and used; haphazard effects produced by personal emotional response and spontaneous emanations from the subconscious will be replaced by conscious arrangements of effects carefully integrated and harmonized on all levels, with the precision of the old masters.

This new power over form will necessitate a similar advance in spiritual discrimination, moral integrity and altruistic motivation. Art will no longer be a matter of egocentric expressionism but of purposeful uplift. It will enlighten and rejoice not only the sensual awareness by expanding physical perception, but will contribute to spiritual evolution by using occult methods to raise and sublimate responses. This will entail both mental refinement through more consciously purposeful use of mediums, and emotional harmony

through rectitude and spiritual vision. On the physical level, the sense perceptions will be deliberately sensitized and subtilized rather than coarsened with excessive stimulation and unbalanced effects. The harmonious expansion of the consciousness by both the acceptance and deliberate use of the past, as contained in the subconscious, and the present and future, as envisioned by the intuition, will become the ever-flexible aim of art as it is of the other services to humanity.



## *The Network of Triangles*

If the energy lines of the Cosmic Space Entity right down through the kingdoms of nature, including Man, the atom, are plotted on paper in two dimensions, in every case they reveal:

1. A fundamental network of Triangles.

The three dimensional tetrad\* portrayed in two dimensions is the basic "pattern" throughout the universe. The space "web" is based on double-tetrads and the triangle is any surface of a tetrad.

2. A fundamental unity and pattern.

If the sun and the seven planets with their energy lines are drawn, the result, based on a network of triangles would be revealed (if it could be seen from the egoic plane) as a *continuous* "flower" of living, pulsing light energy. It is a One, a Whole, not a set of separated forms.

This fact in nature would apply to all phases of evolving life. Creation might be seen as patterned on triangles, (really tetrads) of energy, making great flower patterns.

If it were possible to draw on paper the lines involved in the whole cosmos, we would see a One-ness, a Whole, made of fiery unbreakable lines of energy with a beauty which can be imagined but not described, with its power stations, energy force and transformer stations symetrically arranged — a giant flower of great size, not a great empty "space" containing stars.

*Percy J. Channon*

\* *Tetrad: a combination of triangles in multiples of four.*



## *Personal Integrity*

### *A Keynote of Capricorn*

With the winter solstice, the zodiacal sign Capricorn begins. It is traditionally a symbol of political action; but it also witnesses the birth of the Christ. Caesarism and Christhood; the organization of empires or federated states and the gospel of the unconquerable dignity and uniqueness of the human individual — how deep and poignant the contrast, how significant a theme for our meditations!

... What is needed to bring about real personal integration is *an act of the spirit*, a divine Incarnation within the total personality. The need is not for better or more thoroughly organized "forms of living" — more managers, more bureaucrats, and stronger policemen of the individualized consciousness — but rather for a *new spiritual quality* a new logos. 137.

... (the) mind and its products have not in themselves the power to integrate the present world-chaos. The integration, which must become global in the centuries yet to come, can only be brought about by an act of the creative, divine spirit, by a new *logos* focussing a new potentiality of Man, activating new faculties.

... What belongs to "God" is the gift of the spirit, the divine spark, which arouses, animates and sustains, in every truly individual person, the sense of personal integrity.

Identity, integrity, self — these are words which touch the core of the activity of the spirit of man. They are Christ-words, utterances which centuries ago awakened from the limbo of human potentiality new tones of spirit-essence, new melodies of human living.

... Our faith must not be placed in procedures or institutions; but, instead, in the spiritual contagion of our example. Nations will make of democracy a blessing in proportion as they create their own forms of living and refuse to accept ours; and they will hungrily seek to emulate our democracy in proportion as we, ourselves, live democracy in term of personal integrity and responsibility.

*Dane Rudhyar in Gifts of the Spirit*



## *The Hidden Springs*

Up springs the Fountain into the air, in sheer abandon,  
The glittering drops fall back, to fructify the buried seed,  
To quench the thirst of earth. Living waters in action.

From a far off mountain top there trickles down a stream,  
It tunnels deep beneath the ground, deeper, ever deeper,  
Murmuring a soft, sweet song in memory of the mountain.  
Through quiet dark it wends its way, downward, ever downward,  
Till blindly answering Nature's Law, it struggles to turn upward,  
To reach again its Source. By this instinctive bow to Law,  
"By the Love impell'd, that moves the sun in heav'n and all  
the stars"\*

It feeds the Fountain, and with it flashes into Light, and  
Plays its part in Coming Forth, in giving form to Life,  
In bringing darkness into Light. And setting free the inner life  
It serves the archetypal Plan; releases God in Man.

*Anne Pierce*

\* Dante: "Paradise."